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A table of contents for *Elim Evangel* can be found here:

https://biblicalstudies.org.uk/articles_elim-evangel-01.php



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Elim Evangel

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Fundamental, Pentecostal, Evangelical

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EIGHTPENCE

DECEMBER 25th, 1957

Special Christmas Double Number



"While shepherds watched . . ." (see page 831)



The President's Christmas Message

By J. Craig Kennedy (President of the Elim Churches)

TO all the members and friends of our great Elim family, I send Christmas greetings.

Christmas is a wonderful time for family reunions. It is the one season of the year when we remember how God through Bethlehem touched humanity in the tenderest way—through a baby—and thus laid His hand upon family relationships. Because of this there seems to be born within us an urge to get the family together and show our love in every way.

To those of you who can be together at this season, may your family ties grow stronger, and may those of us whose parents are still with us endeavour to show to them our appreciation for the love they have shown to us and the sacrifice they have made for us.

There may have been, for some, family difficulties over the years, when either parents or children drifted apart; but by the grace of God, and through the example of His love for us at Bethlehem, may there be an endeavour to overcome any division and let love heal the wounds at this time.

Undoubtedly there will be many a lonely heart because loved ones and friends have departed. One is always amazed at the love and kindness expressed by many a generous heart to the less fortunate. What a joy it is to bring cheer and happiness to someone who lives alone, either by suitable gifts or by an invitation to the family table.

The greatest message in the Bible declares: "For God so loved the world that He gave His only begotten Son." This is love im-

measurable, pouring itself out in redeeming sacrifice for a lost world. Paul tells us that this love is shed abroad in our hearts by the Holy Ghost. This festival of Christmas will be in vain if we do not catch again its revelation and drink in its message. In fact may its love saturate our beings, until transformed by it we go out to meet a hard modern world, and with this inner power prove to it that the way of life that transcends all others, that which Jesus came to reveal at Bethlehem, is not the way of life the world knows today—a way of fear and hate—but the way of love.

Bethlehem reveals not only the wisdom of God stooping to our weakness and penetrating our darkness, but the love of God, stronger than death or hell, bent on rescuing us from the dire consequences of our sin, even though it meant the ignominy and agony of a Roman gibbet.

I do pray that not only shall our Elim family know the presence and companionship this Christmas of Him who became the Babe of Bethlehem, but that they may receive a baptism of His love, thus becoming in discipleship more like Him whose advent we celebrate.

"His love hath no limit,
His grace hath no measure,
His power no boundary known
unto man.
For out of His infinite riches in
Jesus
He giveth, and giveth, and
giveth again."



JESUS as God Incarnate was a problem to the people of His day and generation. It is recorded in Matthew 16 that as the people listened to His words of wisdom and power they were stirred to deep and urgent inquiry concerning His identity. Some claimed Him to be John the Baptist resurrected, others the translated Elijah, while another company said He was Jeremiah the prophet returned from the dead. In this twentieth century the Deity of Christ is the unexhausted subject of human inquiry. Men of intellect have met on the battlefield of controversial conflict, fighting in confirmation of and against the declaration of the angelic host, that a Saviour had been born who was Christ the Lord. Some of them have recognised the miracle of that birth, and acknowledged Jesus as the Son of God, born of Mary by the Holy Ghost. Others have missed its true meaning, and have only written of Him as an extraordinary child who developed into a unique man.

The angelic testimony concerning the Saviour was: "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: . . . And the angel said unto them . . . Unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:9-11). From this we learn that an angel appeared to the wondering shepherds, announcing the first advent of Jesus into this world, and in verse 13 of this same chapter we

read that He was accompanied by an angelic choir, who sang praises to God with the message, "Peace, good will toward men." The angels, witnessing that great stoop of Jesus from heaven to earth, could not contain themselves, so, overleaping the battlements of eternity, they sang that men might hear and

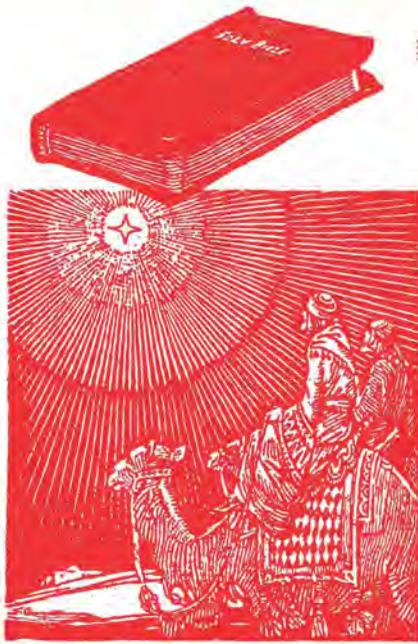
understand the message of God to them: "Glory to God in the highest, and on earth peace, good will toward men." They could not refrain from praising God for giving the Saviour to make peace through the blood of His Cross and to bring salvation to mankind. They realised that the Master had come to be the only Mediator between God and men. In giving His Son, God was offering a Peace-offering on behalf of sinful and rebellious humanity. He did it to make possible an alliance between Himself and man. Jesus, therefore, is the only safe bridge to God. How sad to think that millions

of people by deliberate choice ignore the Way to peace and security.

Again, the angel of the Lord said to Joseph: "Fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call His name JESUS: for He shall save His people from their sins" (Matt. 1:20, 21). To the shepherds He said: "And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in

(Continued on page 823)





IN THE FULNESS OF TIME

By H. Burton-Haynes (Minister of Elim Church, Croydon)

"When the fulness of the time was come, God sent forth His Son" (Galatians 4:4).

"Yet in thy dark streets shineth
The Everlasting Light:
The hopes and fears of all the years
Are met in Thee tonight."

As once again we meditate on the Christmas message, "let us go even unto Bethlehem" and ponder the holy mystery of His birth among the sons of men. In our meditation we will note three great facts; first, His birth was unique; secondly, His birth was timely; thirdly, His birth was purposeful.

1. *His Birth was Unique*

The birth of Christ is not the sentimental and romantic thing that some would make of it. Bethlehem was the beginning of Christ's humiliation, but was not *His* beginning. The prophet Isaiah had said centuries before, "Behold, a virgin shall conceive and bear a son, and shall call His name Immanuel" (Isaiah 7:4). In fulfilment of this ancient prophecy the angel Gabriel was commissioned by God to visit a virgin named Mary, calling her to the sacred task of becoming the mother of our Lord. In simple, childlike obedience she responded to the heavenly summons, saying, "Behold the handmaid of the Lord; be it unto me according to Thy word" (Luke 1:38). As she surrendered her life and will for this high purpose of God the Holy Spirit came upon her and the power of the Highest overshadowed her. In process of time Mary brought forth her firstborn Son, Jesus, the Son of God. In His birth there was the co-operation of Deity and humanity, each making its own contribution. In the personality of Jesus we have a manifest combination of essential Deity and proper humanity, a miracle which cannot be finally explained, no more than one can explain the origin of any form of life in the last analysis.

The glory of the Incarnation is that God became Man. When Christ was born, B.C. became A.D. Actu-

A ROYAL decree issued by Cæsar Augustus ordering a census of the Jewish race made it necessary for these people to register themselves according to their respective tribes in the place where their families were recorded. This decree affected Joseph, a carpenter of Nazareth, and his wife Mary. Joseph stemmed from the tribe of Benjamin, of the family of David, so he went up to Bethlehem, the city of David, for the purpose of enrolment. The prophet Micah had predicted centuries before that Bethlehem was Divinely ordained to be the birth-place of Him whose goings forth were from everlasting, so great Cæsar was unconsciously fulfilling a much higher edict, the fiat of the Almighty.

Accommodation was difficult to find in Bethlehem, a village which lay to the south of Jerusalem, situated on a narrow ridge of rocks, overlooking turrets and gardens and well-cultivated terraces covered with rows of olive trees intermingled with vines and fig-trees. The only shelter available was a stable. And there among the beasts of burden Joseph and Mary made ready for the night. And that night Mary "brought forth her firstborn son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn" (Luke 2:7). That wondrous birth, the focal point of heaven's redemptive programme, has been the joyous theme of poet and saint through the years, and it never fails to stir the reverent seeker with adoring wonder. Bishop Phillips Brooks sings truly of Bethlehem,

ally there is no such thing as time "Before Christ," for He ever was, and He Himself declared, "Before Abraham was, I am" (John 8:58). And John writing of Him says, "In the beginning was the Word, and the Word was with God, and the Word was God . . . and the Word was made flesh, and tabernacled among us" (John 1:1, 14). Our Lord was from everlasting, or Bethlehem would have meant nothing at all in redemption. Unless He was the Mighty God, He was the merest babe.

Throughout the Old Testament we have several anticipations of the Incarnation; they are called in technical language Theophanies, or appearances of Christ in visible form. Who appeared to Abraham as he sat in the cool shade of his tent door on the plains of Mamre? Who wrestled with Jacob at Peniel through the long hours of the night? Who stood before Joshua as he reconnoitred the massive walls of Jericho, saying "As captain of the Lord's host am I now come"? Who was seen walking in the midst of the fiery furnace with Shadrach, Meshach and Abednego? The plain answer to this question is that the One who appeared all those years ago was the same person who afterwards came forth from the womb of Mary at Bethlehem, Jesus the Son of God. In the Old Testament God utilised some visible form for the purpose of a moment, but in the Incarnation He actually entered life by birth. He became human, took our nature upon Himself in order that He might remain so for ever. "Jesus Christ (the God-man, Divine yet human) the same yesterday and today and for ever."

There is a tendency in some quarters to whittle away the uniqueness of His supernatural birth. Some talk about Him as the Prophet of Galilee, the Carpenter of Nazareth, the Holy Child of Bethlehem, the Friend who reveals God to man. All this is true, as far as these titles go, but they do not go far enough. The Jesus of history is the Christ of eternity. The Jesus of Bethlehem and Nazareth and Galilee was God manifest in the flesh. The Virgin Birth stands absolutely alone. His birth and His personality are unique.

II. His Birth was Timely

Concerning the time of His unique birth the scripture says, "But when the *fulness of the time* was come, God sent forth His Son, made of a woman, made under the law" (Galatians 4:4). It was no accident that Jesus came just when He did. God would have sent Him before had the time been ripe;

but He had to wait for "the fulness of the time." As a Christian writer observes, "A long preparation was needed before God's love could break through the shuttered windows of men's minds." When Jesus Christ was born the world was disillusioned by the emptiness of paganism, was sick and weary with the gross materialism of warring ideologies and conscious of moral bankruptcy. "Observe the day in which Christ was born" says a historian with penetrating insight. "Travel was easy and general. The externalities of life were highly civilised. Men were mature, wise and shrewd. The old gods had been tried out and discarded—the gods worshipped by successful citizens of the world with common sense. These had been found nonsensical. A world very grown up gave the apostles their chance." For these conditions God had to wait patiently through the centuries before He could bring His only begotten Son into the world. And history is repeating itself again before our eyes. The second advent of Christ, like the first, will take place in God's appointed time, when men, disillusioned by the futility of humanly devised political philosophies to bring peace on earth, and despairing of all creature help to lift them from their miseries, grope in their blindness for the Hand which alone can lead the world towards the light of the Sun of Righteousness.

The timing of the Incarnation expresses the Divine patience, and we must trust it and learn from it. The wheels of providence turn slowly, but they are revolving surely in the fulfilment of God's eternal purpose and plan. The working out of God's purpose in our individual lives needs patience on our part. Christlike character is a fruit that ripens slowly and needs varied discipline. The same patience is needed in looking for the answers to our prayers. We must have patience with the working out of God's purpose in the world at large. God permits men to taste the material prosperity which they seek before they find that their self-created paradise is an illusion. If the manger declares the Divine patience it also testifies of the Divine control. God sees the end from the beginning and there is nothing He cannot use to work out His design, even an emperor's decree or the tumult of nations.

III. His Birth was Purposeful

The transcendent purpose of the Incarnation is revealed in these words: "The Father sent the Son to be the Saviour of the world" (1 John 4:14).

(Continued on page 809)

CHRISTMAS 1957

Dear Sisters,

May you have a very happy Christmas, rich with the blessing of God. The material things are not always the essentials in life, are they? Mary did not have much according to material values when Jesus was born. There was no room for them in the inn, and so the stable was suggested to them.

The record in Luke's Gospel does not tell who arranged for them to abide in the stable. One can imagine Joseph's distress and appeal to the innkeeper; the innkeeper scratching his head or pulling his beard, calling his wife asking her what could be done, and she, with a woman's quick intuition and understanding, saying, "We have the stable. We will clean it out and make it habitable; the poor dear must have somewhere with a roof over her head to have her baby."

Again, one might think, why didn't Joseph arrange suitable accommodation for his wife beforehand? He knew that her baby was due about that time. Or why didn't God speak to Joseph in a dream—He did before and after the birth of Jesus (Matthew 1:20; 2:13)—and forewarn him of what was to happen, so that he could have prepared for his wife accordingly? It seems that a census was rarely taken, and this was for the whole empire. It was the first census made during the governorship of Quirinius in Syria. Whatever reasoning we may try to put into the incident of the birth of the Saviour of the world we must stand back and admit the perfect will of God. God was in the circumstances from the beginning to the end, and this should make us rejoice that God's will for one's life does not always spell success or prosperity; it may spell suffering and poverty.

The glamour—using modern speech—which surrounds the Christmas story can perhaps erase from our thoughts the human element. By this I mean the emotions which were manifested by the major and minor characters who were involved. Poor Joseph! Whatever must he have felt like when he

discovered that the girl whom he was about to marry was an expectant mother? Indeed he was in mental torture. His reason suggested that the story Mary told him was highly improbable, yet his heart knew that she was good and pure, and that she would never associate with some other man. What was he to do? While contemplating, the angel of the Lord appeared to him in a dream and confirmed what she had already informed him. When we are in mental distress because of an extreme circumstance, and we cannot come to a right decision, eventually the Lord steps in and gives counsel and guidance.

Think of Mary. She had received the message Gabriel had given her that she would become the mother of the Messiah. She had felt the power of the Holy Ghost upon her being, and as the months passed she knew that she was to become a mother. Imagine her thoughts during

that waiting period, and even the few days before the birth. How did she feel when no accommodation could be found, and what were her thoughts and prayers when waiting to know whether they could have the stable? These hours, and finally the minutes, which preceded the actual birth of Christ must have felt like an eternity to her. And now time merged into the momentous birth of the Saviour. Her prayers, ponderings and plannings converged into glorious, triumphant realisation when the new-born king was placed gently into her hungering arms. The waiting periods in our lives often work out similarly. The suspense of months or years leads up to a seeming eternity in the final moments, and then blessed peace and victory, knowing that God has answered prayer and fulfilled His promise. But God Himself had waited for this supreme

(Continued on page 825)





Children's Strip

Conducted by PAUL SERVICE

Hello Boys and Girls.

A merry Christmas to you all. Oh, what a grand time Christmas is. I like it better than birthdays, holidays or any other special occasions, don't you? What fun it is; so many good things to eat—turkey and Christmas pudding, mince pies and Christmas cake, crackers—sweets—Christmas stockings and presents. Everybody is so happy and nobody grumpy. Do you know why everybody is so happy? I believe it is because the spirit of Christmas gets into everybody's heart. And what is this spirit of Christmas? You remember the message of the angels to the shepherds, don't you—how they sang "Peace on earth, good will to men"? Well, that good will, which is kindness and friendliness, fills everybody's heart; so you see that all this happiness that comes to us at Christmas is because Jesus came to this earth as a little babe to Bethlehem. And, boys and girls, the only person who can make one really happy is the Lord Jesus. Ask Him to come into your heart and you will be the happiest boy or girl in the world.

Now for something rather sad. This is the last time I shall be writing to you, for someone else is going
(Continued on page 828)

Across

- The angel of the — appeared unto him in a flame of fire. Exodus 3 : 2.
- If thou doest not well, sin lieth — the door. Genesis 4 : 7.
- He that seeketh findeth; and — him that knocketh it shall be opened. Luke 11 : 10.
- As a mad man who casteth —, arrows, and death. Proverbs 26 : 18.
- I shall keep thy law; yea, I shall observe it with my whole —. Psalm 119 : 34.
- He himself shall be —; yet so as by fire. I Corinthians 3 : 15.
- So shall I keep thy law continually for ever and —. Psalm 119 : 44.
- There fell a great — from heaven. Revelation 8 : 10.
- Take heed . . . how ye —. Luke 8 : 18.

Down

- My heart was — within me, while I was musing the fire burned. Psalm 39 : 3.
- Let us draw — with a true heart. Hebrews 10 : 22.
- The law is not made for a righteous man, but for the —. I Timothy 1 : 9.
- unto us, that we have sinned! Lamentations 5 : 16.
- Even so the — is a little member. . . Behold, how great a matter a little fire kindleth! James 3 : 5.
- That the trial of your faith . . . though it be — with fire, might be found unto praise. I Peter 1 : 7.
- If any man's work shall be —, he shall suffer loss. I Corinthians 3 : 15.
- The Lord will be unto — a wall of fire round about. Zechariah 2 : 5.
- Let no man deceive you with — words, Ephesians 5 : 6.

A CRACKER FOR CHRISTMAS



THE IMMORTAL CHRIST

IN a firework display held in commemoration of the American Civil War there was a set piece which very much interested a lad who stood watching it from a hillside. At first the set piece blazed forth into ivy leaves, then into silver stars, and then right in the centre there sparkled forth in letters of fire the name "Washington." Soon the leaves began to fade away, next the stars, but for a time the name shone on. The boy watched with eager interest until at length he said: "Mother, why does not the name go out?" "My son," she replied, "the name of Washington will never go out." Well, however true that may be, this certainly is gloriously true—the name of Jesus, whatever other name fails, will never "go out," but will shine on with undying, undiminishing lustre throughout all ages. Christ is the "Immortal" of all ages. Jesus outshines all other personalities; of literature—Milton, Shakespeare, Dante; of art—Holman Hunt, Turner, Constable; of music—Haydn, Mendelssohn, Mozart; of inventors—Stephenson, Edison; and even preachers like Spurgeon, Parker, Talmadge and Robertson.

All are superseded by Him, for He stands above all others. These great personages benefited mankind in many ways, but Jesus is the world's greatest benefactor. Let us consider three great reasons for His coming to earth that first Christmas.

Christ came as a Lamb to bleed. "Behold the Lamb of God."

Yes, even at this time of rejoicing and festivity one must remember why God loved and what He

gave. He came to bleed for our sins and leave us the precious blood to preach and proclaim as the only way of obtaining cleansing from the stain of sin. As we think of our Lord's own statement, concerning His mission, we see how He saw His own life as the ransom price which had to be paid to redeem mankind from the slavery of sin. Our redemption is through His blood, which is incorruptible and perfect. So that I might rejoice He bled at Calvary. Israel rejoiced as they left Egypt after slavery for over 400 years, but the night before they left a lamb bled and its blood spoke of freedom. Jesus Christ, 2,000 years ago, came in order that He might render the costly act which would provide a remedy for the sin of the whole world.

Christ came as a Shepherd to feed. "The Lord is my Shepherd."

When Jesus likened Himself to the Good Shepherd surely the significance of His statement was in that He would feed His flock. During a recent severe winter many sheep perished from sheer starvation. There is no need for us who follow Him to lack, or suffer spiritual hunger, for He has enough to supply and satisfy each one of us. Many may starve because they will not feed on His Word, but as the Good Shepherd He will feed us on the best manna if we come to Him daily. How He delighted to feed the multitude and to send them away rejoicing. He has not changed; He came as a Shepherd to feed and

By George Backhouse

(Minister of Elim Church, Westcliff-on-Sea)

satisfy those who, belonging to His flock, would follow Him. Let us recognise His generous bounty and enjoy without question His gracious provision for us.

Christ came as a King to lead. "Thy kingdom come."

We read in Luke 1:32,33: "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of

Jacob for ever and ever; and of His kingdom there shall be no end." Too readily we visualise the Son of God as the carpenter of Nazareth and fail to grasp the real decree, the superlative majesty and scintillating splendour of His real glory prior to His incarnation. We do well to remember that the despised Nazarene is the sole revelation of the

"God of all being throned afar,
Whose glory flames from sun and star."

In lowly guise the King of Glory dwells among men. He came to "break oppression" says the hymn writer, "to set the captives free." He quells rebellious hearts, subdues hostile forces. Is He king of your life? If not, will you now decide and say with real meaning

"King of my life I crown thee now."

Let me finish with a true story.

A great American preacher whose church was always crowded announced a series of Sunday evening sermons on "The Great Characters of History" and led off with a masterpiece of oratory on Napoleon. After the crowd had gone, one of his nearest friends said to him, "Charlie, that was the greatest address I have ever heard." "Thank you, William," replied the preacher, gratified at his friend's appreciation. "But Charlie," continued his friend, "I was thinking if a man could say all that about Napoleon, what wouldn't he be able to say about Jesus." Well after midnight, the notes on "The Great Characters" were cast aside and a new and compelling series was substituted on "Jesus the Incomparable One," and the Rev. William A. Brown, who tells the story, says: "It was when he made his first appeal for decisions during one of those sermons that I made my first public declaration accepting Jesus as my Saviour and Lord."

IN THE FULNESS OF TIME (continued)

The Gift at Bethlehem was a preparation for Calvary. "It is not enough, and never can be enough," writes Dr. Wilkinson Riddle, "that you see the Grace of God in the Manger, for that is but the prelude of the reconciling symphony. It is not enough that you get a glimpse of the Grace of God in the fact of Christ becoming Man. 'It was *that* Man,' says Carnegie Simpson, 'that Man of Sorrows, that thorn-crowned Man'; which means that the Grace of God, in the final analysis, is related to the work of a Saviour." The manger was the stepping stone to

the Cross. As Matthew Henry aptly remarked, "He had only to breathe to create man, but He had to bleed to save him." That human life He received at His birth He poured out on the Cross for man's redemption.

The Gift at Bethlehem is God's love-gift to a sinful world. "For God so loved the world that He gave His only begotten Son." By this wondrous love-gift God conquers the hardness of the human heart. An African missionary tells how he and his wife had gone to Africa and the work was hard and difficult. The people, for some reason, kept aloof from them, and no matter how much they tried the reserve could not be broken down. But in due course there came to the mission house the gift of a child, and this was the means of "breaking the ice." The native women wanted to see the white baby, and many gathered for the privilege of holding it in their arms. In the past God had approached men in various ways, sending His prophets and servants, but the reserve on man's side was still retained. Then there came a little Babe to earth, Emmanuel His name, available to all, teaching by His blameless life and example, and finally by His vicarious death, that God is love. Barriers of human reserve, of class, race and creed, have been broken down by His coming and in Christ man is reconciled to God and conciliated with his fellows.

With the launching of Russia's satellite into outer space all eyes are directed towards that whirling object as it revolves within its orbit round our earth. Now that Laika, the dog, has been projected into space by means of Sputnik II speculation has arisen as to whether man can reach the planets, which have fascinated the minds of astronomers and scientists since the invention of the telescope. But here is a marvel of far greater importance than the launching of a satellite into outer space; it is the coming of God from the vast unseen into our planet by the arrival of the Christ-child in Bethlehem's manger. By His advent, His sacrificial death and His glorious resurrection "man may rise to that sublime abode," above all worlds, and dwell for ever in the "eternal light through the eternal love."





IT is with great pleasure that we write this Spotlight on the most honoured and revered man in the Elim Movement. Ever self-effacing and reluctant to come to the foreground, it was with difficulty we persuaded him to agree to our spotlighting him. What our Movement is today is due largely to the selfless, devoted and skilful leadership of Mr. E. J. Phillips. Since 1919, when he entered the Elim ministry, he has given himself in untiring service to the cause of Elim. Through great trials and almost insurmountable difficulties he has steered our Movement to its present consolidated and powerful position. This service has not been without its price, for Mr. Phillips has sacrificed his health in endeavouring to fulfil all the demands made upon him, from all quarters through the years, in the cause of Christ and Elim. We regard it as a cause of deep thankfulness to God that he has been spared to us. He would have been justified if years ago he had retired from his exacting task as Secretary-General, but the work of God was so dear to his heart that even after the most serious illness, when he had regained sufficient strength, he was back again at his task.

Mr. Phillips was born into a Christian home of godly parents who were known and loved by many Pentecostal Christians, particularly in the Bedfordshire and Hertfordshire areas. At a very early age Mr. Phillips was converted, and while still only a schoolboy received the Baptism in the Holy Spirit. Writing of this experience many years later, he said, "The Baptism in the Holy Spirit seemed to make in my life a more radical change than did conversion . . . the things of God became far more real to me. . . . Fellowship with Him

took on a new meaning and became the most precious thing in the world." A few months after this wonderful experience he attended a Pentecostal convention in South Wales, and while there was baptised in the sea at Mumbles.

Mr. Phillips' first pastorate in Elim was in Armagh, Northern Ireland, where he ministered for four years. In 1923 he commenced his secretarial duties in London. For many years he was editor of the *ELIM EVANGEL*, first of all from 1922 to 1930, and then again for several years at a later period. He was appointed first Dean of the Elim Bible College when it opened in 1926. From its inception he has been a Director of the Elim Publishing Company and, among his many other duties, has been in charge of the Property Department at Headquarters from its commencement.

With great sorrow at this year's Conference we bade farewell to him as our Secretary-General, but rejoice that he is to be our President in 1958, a position he could never accept before because of his manifold duties. We are glad to say he is still giving the work the benefit of his rich experience and wise, sound counsel as he acts in the capacity of adviser at Headquarters.

We cannot complete this Spotlight without paying tribute to Mrs. E. J. Phillips, who has been a devoted and helpful partner to her husband throughout the years.

We would like to take this opportunity on behalf of every Elim minister and member to wish Mr. Phillips God's richest blessing and renewed health and strength in his semi-retirement.—ED.



OVERSEAS MISSIONS

By G. H. Thomas (Missionary Secretary)



Missionary Review

It is with a sense of thanksgiving that we watch the steady growth of the work entrusted to Elim. New churches are being opened year by year as the result of campaigns conducted by our gifted evangelists and pastors. This in turn strengthens the home base, making it possible to extend the work overseas. The response on the part of our churches to the adoption of the *Elim World Mission* boxes has been encouraging and at the time of writing it seems possible that our target of £25,000 for this year (1957) will be reached.

During the year it has been our joy to welcome home from the mission field Miss S. F. Beardwell, Pastor and Mrs. W. H. Francis and two of their children, and Mrs. W. N. Hawley.

Miss Beardwell has put in useful service in Dehri-on-Sone, India, where with Miss Coralie Paint she has been fully occupied in dispensary work and visiting the surrounding villages preaching the Gospel. There were more than 8,000 attendances at the dispensary during the year and all these people heard the message of salvation by faith in our Lord Jesus. While Miss Beardwell is in this country, Miss E. Wriglesworth takes her place at Dehri-on-Sone, Miss Beardwell is spending part of her furlough on deputation work and is being given a warm welcome by our churches.

It is now about nineteen years since Pastor and Mrs. W. H. Francis were last home on furlough. Mrs. Francis was in poor health when she arrived in this country and we are glad to report that she is now much better. Mr. Francis is also visiting our churches, and with the aid of his projector and slides is presenting to our people a clear picture of the work carried on

in Pretoria, Transvaal, and the surrounding district.

The other missionary to come home on furlough this year is Mrs. W. N. Hawley, who since her arrival has been very busy visiting our churches in the interest of her work at Tzaneen, Transvaal, and has included Scotland and Ireland in her itineraries. Mrs. Hawley is booked to return to her work early in the new year.

In January of this year Miss Brenda Hurrell joined the missionaries at Panhalonga, Southern Rhodesia, as a teacher-missionary. The education of the youth of Southern Rhodesia is in the hands of the missionary societies, but under government supervision and inspection. Many of the young people continue their studies up to eighteen years of age, and some go into training colleges. The Roman Catholic missionaries make great efforts to obtain the right to set up their schools, and where they succeed it also means they have great influence on the parents of the children and the villages from which they come. Our teachers find that the African children are eager to learn and are more exacting upon the teachers than the children in this country. They notice everything and are quick to mention it if a mistake has been made. The teachers find that this is their opportunity to win the young people to Christ, and it also opens the way for contact with their parents. About 140 miles north of Panhalonga is Inyanga No. 1, where Dr. and Mrs. R. C. Brien and Miss Loosemore

have built up a centre which has become a shining light in the surrounding darkness of heathenism. Here they have their church, hospital and home, with class-rooms for the boys and girls and houses for the African teachers and evangelist.

(Continued on page 815)

The members of the
Missionary Council send
loving Christmas greetings
to all
Elim missionaries



The Legend of SUFU-ABBAS

By Walter H. Urch

(Minister of Elim Church, Dundee)

HE was sitting alone in one of the rooms attached to our church, a little fellow in a big arm-chair, which only served to accentuate his littleness. "Hello, son!" I said. "you're early for the practice." I knew that later in the evening the boys were to go over their parts in preparation for the Christmas celebrations. "And what part are you playing?" I inquired. The little fellow, about the height of two daisies, as they would say in Ulster, looked up, and with cheery confidence replied, "I'm one of the wise men." Bless him! He was about the most diminutive wise man I ever saw, but he set me thinking. For the present he is intent on acting a part. He will help to tell the old, old story of how wise men came from the East to celebrate the birth of the Saviour, to pay their homage, and to offer their gifts. The parents and friends who gather for the occasion will love it even the inevitable mistakes and howlers will please them. I do hope that this little laddie, and all who act their parts with him, will grow up, in this foolish world, to be wise in the same manner in which the original wise men were wise. Let's think about them together.

Popular belief has it that there were three wise men, no doubt on account of the three gifts offered to our Saviour, but both Augustine and Chrysostom maintain that there were twelve. There is another tradition which says they were three kings: Melchior, an old man with white hair and a long beard; Caspar, a beardless youth; and Balthazar, swarthy, and in the prime of life. We are also told that they represented not only the three divisions of life, but also the three divisions of the globe, Melchior being a descendant of Shem, Caspar of Ham, and consequently ebony in colour, and Balthazar of Japheth. This tradition has come down to us from the Venerable Bede and it was independently discovered by the famous traveller Marco Polo. In March 1272 he was told by an old priest at Persepolis that the story

of the wise men was recorded in the chronicles of Sufi-Abbas, the astrologer of Carmana. "Then cost the journey what it may, I will find them," cried the eager adventurer. Sure enough he did. Searching among the bits and pieces offered for sale by a crafty old dealer at Singara, near the banks of the Tigris, he unearthed the faded, tattered roll of parchments for which he had so diligently sought, and sure enough they contained the story of the wise men.

Now whether the story as we have it from Bede and Marco Polo is correct we cannot be sure, but we do know from the writings of Tacitus and Josephus that there prevailed throughout all eastern lands at this time a strong conviction that ere long a powerful king would be born in the land of Judæa who would ultimately rule the world. This was a God-given revelation and it is a reminder that all the greatest truths are revealed truths—not fathomed by the wisdom of man's mind, but imparted by the Spirit of God. In some way or another, God communicated the great truth of the birth of the Saviour through the appearance of a new star. The wise men knew to look for it and they immediately recognised its true portent when they saw it. It was a signal for them to commence their long desert journey to the land of Judæa and the city of Zion. Their wisdom is chiefly revealed not in their knowledge of the stars and and their significance, but in what they did with their knowledge—it led them to set all else aside and go in quest of the Christ-child.

I return now to the story as Marco Polo rediscovered it. The travellers had not gone far when misfortune overtook them. Caspar's camel was bitten by a viper upon the tender part of the animal's foot. In no time the limb became so swollen and inflamed that further progress was impossible, and in the grey light of the dawning day the camel died.

All three travellers were filled with grief that such a tragic misfortune should overtake them, but what

could be done? The star would not stand still, someone must follow it. Caspar's face brightened. "I am young and strong," he said. "I will follow the trail of your camels on foot, and it may be that I, also, will discover the King." How wise he was, in his quest for truth, not to allow difficulties to triumph over so noble a design!

Balthazar and Melchior bade him a sad farewell and continued on their course, with Caspar following on as best he could. But alas, misfortune was to befall them as well, for when the sun set in splendour over the western sky no friendly star appeared to beckon them on. Dejected and disgusted, they decided to abandon their quest and started on their return journey. In due course they came upon Caspar. He was surprised to see them, and more so when they told him their tale. "Lost the star?" he cried. "Why, nonsense! There it is!" And sure enough it was.

Thereupon they decided to resume the journey together, sharing the use of the two remaining camels. They shared their sorrows and set-backs and in the end they were to share their joys and triumphs. The heavenly vision was lost only so long as selfishness and division ruled. (I hope my little wise man will learn that lesson too.)

But the chronicles of Sufi-Abbas had more to tell even than this, for not only were the three wise men of different ages and nationalities, they also had differing aspirations. Caspar, the youth, had set off on his quest hoping to find a King. The world, he felt, needed a great sovereign, a lord, a master. This conviction was the inspiration of his gift, for it was gold. Balthazar set out to find a God. Material things had enmeshed his life, but though by no means an old man he had lived long enough and had had sufficient experience of these things to realise that they utterly failed to meet the deepest needs of the human soul. He was aware of the dangerous situation into which he had drifted and longed for deliverance—a spiritual power; spiritual realities; a spiritual outlook. He longed for God. "Oh that I knew where I might find Him." The words of Job were constantly being re-echoed in his heart. Balthazar answered the call of the star and took with him a tribute of incense—the emblem of worship. Melchior was old, and in common with most old men he dwelt much upon the past. Alas, those years had been stained by sins and follies. His conscience often troubled him, his mind was seldom at rest. Was there no way by which these stains could be erased? No way by which his troubled conscience could rest at peace? He longed

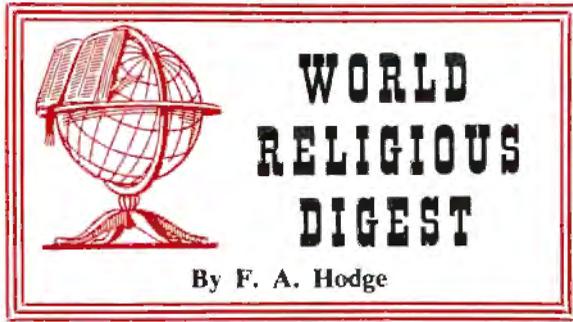
for a Saviour, and at the call of the star he took with him the gift his heart's longings seemed to dictate—the gift of myrrh, the emblem of suffering.

And so they came first to Jerusalem, to Herod the Great, and there they found him after a life of "splendid misery and criminal success" now sunk into a state of jealous decrepitude, burdened down and half-maddened by disease and the weight of his inhuman crimes. Here could no Messiah be found. The star moved on, on to Bethlehem, and there, over the place where the babe lay, it halted. But when the wise men saw that their heavenly guide had led them to a stable, to a baby in a woman's arms, they were overwhelmed with a sense of annoyance and disappointment. In dejected silence they pondered, and then, suddenly, their sad reverie was broken; Mary began to sing. They listened. What was this? "My soul doth magnify the Lord," she sang. "The Lord!" exclaimed Caspar. "Then I have found my King." But Mary sang on. "And my spirit hath rejoiced in God," she continued. "God!" cried Balthazar, his face beaming. "God! Then I have found Him—the God for whom my heart yearns." Mary continued singing. "My soul doth magnify the Lord and my spirit hath rejoiced in God my Saviour." "My Saviour!" echoed the old king Melchior. "My Saviour!" The young man who sought for a King knelt down and offered his gold, the middle-aged man who longed for God offered his frankincense, and the old man who saw his need of a Saviour offered the myrrh.

I should like my little wise man and all who will watch him and his other friends playing their parts at the Christmas festivities, and all who will read this lovely old legend, to know that every man and woman, every boy and girl, can find in Jesus what he or she most needs. Let these lovely words which Dorothy Sayers puts into the mouths of the three kings be the response of all our hearts:

Caspar: The nations of
the earth salute . . .
the Man born to be
King. Hail, Jesus,
King of the Jews!
Melchior: Hail, Jesus,
King of the world!
Balthazar: Hail, Jesus,
King of heaven,
Caspar: }
Melchior: } All hail!
Balthazar: }





WORLD RELIGIOUS DIGEST

By F. A. Hodge

BIBLE GROUP DISTRIBUTES SCRIPTURES IN REFUGEE CAMPS

More than 70,000 Bible and Scripture portions were distributed last year in West German refugee camps by the Evangelical Bible Mission, it was announced in Berlin. The special task of the Bible Mission is to distribute Scriptures to escapees from Communist-ruled countries and other displaced persons living in West Germany.—*Alliance Weekly*.

TEXAS CLERGYMEN MAY GO TO RUSSIA AS MISSIONARIES

Houston, Texas (E.P.S.).—Two clergymen have announced their intention to go to Russia as missionaries. They said they have applied to the Soviet Embassy in Washington for visas and the Soviet Ambassador, Georgi Zaroubin, told them he knew no reason why they should not receive a favourable reply.

If visas for the two clergymen are approved it will mark the first time the Soviet Union has officially admitted American evangelists for missionary work.—*Testimony*.

GRAHAM TO MAKE CARIBBEAN TOUR

Guatemala City (R.N.S.).—Protestant sources here said Billy Graham will make an evangelistic tour of seven countries in the Caribbean area early in 1958.

They said the tentative dates for a Guatemala visit, set by the Graham organisation and Protestant groups here, are February 11th-12th.

Other countries in which Mr. Graham will hold crusades, the sources said, are Cuba, Haiti, Mexico, Costa Rica, Venezuela and Panama. They did not disclose dates for these visits.

The Protestant spokesmen said that as far as they knew the tour would represent Mr. Graham's first visit to Central America.

The crusade in Guatemala, they said, will include a tour of fourteen of the country's most important

cities by two Latin-American evangelists three weeks prior to Mr. Graham's visit. Then ten days before his arrival, they said, a Billy Graham associate will make a tour throughout the country in preparation for the evangelist's campaign.—*The Advocate*.

GRAHAM URGES CONGRESS TO ASK AMERICANS TO REPENT

New York (R.N.S.).—Evangelist Billy Graham proposed here that before Congress adjourns it pass a unanimous resolution calling upon the American people "to repent of sin and turn to God."

He made the proposal to some 16,000 persons in Madison Square Garden attending a rally of his New York crusade

Mr. Graham also urged that President Eisenhower go on television and radio and call for a new surge of mental and moral strength. The President, he said, should warn of the dangers of moral decadence.—*Pentecostal Holiness Advocate*.

U.S. ASSEMBLIES OF GOD CHRISTIANS IN GAZA STRIP CHARGE EGYPTIAN INTIMIDATION

Jerusalem (E.P.S.).—Christian refugees reaching Israel from the Gaza Strip late in March reported that pro-Egyptian terrorists had started a large-scale intimidation of the Christian population in the area. They said Christians have been beaten in the streets, and many are now afraid to leave their homes. U.N. troops, they added, were placed on guard outside the Baptist Mission hospital after riots broke out in the Strip. (There are about 2,000 Christians there.)

(The Gaza Strip, a coastal sliver pointing toward the heart of Israel, was held by Egypt under the 1949 Palestine armistice, used thereafter as a base for fedayeen (guerrilla) raids against Israel, quickly overrun by Israel in the assault last fall, and turned over to the U.N. Emergency Force by Israel March 8th.)



—*Pentecostal Testimony*.





MISSIONARY REVIEW *(continued)*

In the surrounding districts there are about twelve day-schools with their African teachers under the supervision of Dr. and Mrs. Brien. Besides these they have the care of the hospital, the erection of new buildings, the regular services and the many other duties that demand their attention. Earlier in the year they were honoured by a visit from the Governor of Southern Rhodesia and his wife. They inspected the hospital and schools and complimented the missionaries on their work and the boys and girls on their smart appearance.

On December 11th another new missionary—Pastor Mervyn O. Thomas—embarked for Tanganyika to join Pastor and Mrs. A. D. Bull at Ngerengere. Here again the work is growing and the missionaries are reaching out to new areas. Some of these outstations are between twenty-five and sixty miles from the main station. Bush-schools are set up in these outlying districts under the care of African teachers, bringing the number of boys and girls for whom they are responsible to more than 600, and they expect this number to be increased. In addition to the care of the outstations and schools, Pastor and Mrs. Bull are kept very busy on their main station, where they have their clinic to help in meeting the physical needs of the people, many of whom come from long distances for attention.

Pastor and Mrs. A. E. Tate, with their three children, sailed on October 16th again to take up the work on their station at Kikilo, Tanganyika. They have taken with them a Land-Rover and trailer, the generous gift of the youth of Elim. This useful vehicle will be of immense value to them in their work on their isolated station and surrounding district. Having Mr. and Mrs. Tate here on furlough during the past months reminds us of the commencement of the work at Kikilo in 1949. These young missionaries, with their first baby, made the long journey in their lorry to Kikilo. They had no house prepared and were strangers among a strange people, with very little knowledge of the language and the memory of discouraging rumours. While Mr. Tate pitched their tent the natives stood around in hostile, warrior-like groups. Some, seeing white people for the first time, thought they were government officials or farmers, not realising they were God's messengers come to live in their midst to tell them the good

news of salvation through faith in the atoning work of our Lord Jesus. Today there stand on that site a church building and a dispensary, with a band of faithful African Christians. From among them have been raised two evangelists to assist in the work. During the year another ten believers have passed through the waters of baptism, publicly confessing before their fellow Africans their faith in Christ. In addition there are three government-registered schools where the young people are being taught along Christian lines, and from these will be raised up workers to carry the Gospel to their own people. During the absence of Pastor and Mrs. Tate on furlough, the work at Kikilo and district has been cared for by Pastor and Mrs. R. Gull. Mr. Gull was recently taken very ill with typhus fever, but is now much better. We would point out that similar work to the above has been set up by Pastor and Mrs. J. Williams and Dr. and Mrs. Brien in Southern Rhodesia.

India and Pakistan have a population of over 400,000,000 and present a challenge to missionary societies. There is approximately one missionary to 71,000 of the population, and missionary work is becoming increasingly difficult. Someone has said that if 1,000 missionaries were today to land in India each could have a parish all his own of 500 villages. Our missionaries are as a drop in a bucket in comparison with the great need, but they are presenting a clear witness to the peoples in their respective areas. In Bombay Pastor and Mrs. Troke are conscious of God's blessing on them as they minister to Indians, Anglo-Indians and Jews.

Pastor and Mrs. D. C. Lewis, stationed at Dudhi U.P., had the great joy of baptising eight believers. The church here is entirely indigenous, with every department of the work in the hands of the Indian brethren, leaving the missionaries free to evangelise the surrounding districts as well as assist in the local church. Mr. Lewis writes that they have been privileged to take the Gospel to villages where the people had never before heard the message.

The Elim stations at Dehri-on-Sone and Surguja are also centres from which the Gospel goes forth literally to thousands of people through the dispensary work and hand-to-hand distribution of the Word of God.

(Continued on page 825)



You Made those B

By Ken Matthew (Minister of Elim Church, Worcester)

IT is just an opinion of mine that across the front page of the Christmas number of the ELIM EVANGEL

thirteen weeks of 1957. Great crash of chords! Someone laughed; he thought Ron Cooper had fallen asleep on the keys! Then came the report: Hastings 750 converts, Whitehaven 300 converts, Weymouth

should be the words. "Not to be opened until Christmas Day." We all have our quaint ideas and notions, and I like to think of the great Elim family sitting back on Christmas Day and enjoying its own magazine with all its usual interesting flashbacks over the year. For the same reason I am happy to write for the first time in the Christmas edition of our magazine.

Are you comfortable? Come nearer the fire. Have a chocolate? You see I really do want you to have a happy Christmas—I mean it; you deserve it. If it had not been for you and so many like you who have supported the Elim campaigns so faithfully, there could not have been the grand result of some thousands of souls saved through Elim efforts during 1957. We praise God, and we praise those who have cared for the lost enough to sacrifice for souls to be saved. Without any thought of easing off in our endeavours we can relax for a moment and listen to the "bells of heaven"—there is joy among the angels of God when a sinner repents."

If some folk are a bit too bombastic I feel that in Elim we almost err in the other direction; we do not make a big enough shout of victory. We certainly do not want to exaggerate, but it is just as untruthful to be stupidly reticent. It was the shout of victory in Israel that caused the enemy to tremble and brought down and flattened the walls of Jericho. Something of this thought must have been in my mind at the Easter meetings in London's Royal Albert Hall. I had been permitted two minutes in the evening service in which to report on Elim's evangelistic missions at home. On the spur of the moment I sought the help of Ron Cooper to give some resounding victory chords on the mammoth organ as I joyously proclaimed that five large campaigns had been conducted in Elim in the first



The above picture was taken a recent campaign conducted by Town Hall

450 converts, Newport 300 converts, West Bromwich 300 converts, each announcement followed by chords of victory, and then finally the glad proclamation that over 2,000 men and women had accepted

is RING



Christ in Elim campaigns during the first three months of 1957." By this time Ron Cooper really went to town, with a great ascending scale of triumphant chords.

This letter sent to Elim Headquarters is typical of these converts:

"Dear Sir,—Will you please accept the enclosed 15/- to go towards the work of God? I and my husband are converts of the campaign and are ever grateful for God's servant coming here. I was healed of nerve trouble after hands were laid on me . . . the healing was completed about six weeks after Mr. — left, so he does not know of this."

The year has its sad memories too. I cannot forget seeing the great possibilities for a campaign in Shrewsbury when a chapel became available for sale by auction. It went for a song, but we did not have the finance to purchase it. The same has happened in a number of different towns and cities. We desperately need finance to buy churches and to hold more campaigns, and who cares whether the help comes in sovereigns or dollars as long as it comes!

Every evangelist recalls certain incidents connected with campaigning. I can never say what comfort was derived from a letter received saying that Headquarters staff were praying for us in their morning devotions, and from another message sent by one of our other pioneer evangelists assuring us of his prayerful interest. The Hastings campaign commenced with just such an incident as the following. A late call came one evening from the Field Superintendent (then H. W. Greenway) to say that a hall had become available in Hastings. A quick response, and thus another campaign had been born. Although Elim had a work in the adjoining town of St. Leonards, Hastings itself had no Elim witness; thus it was considered to be a real leading of God to acquire a lease on the Central Hall, and at the same time be able to book the beautiful White Rock Pavilion, where 750 people professed Christ as Saviour. Many were healed, and even at the time of writing (November) letters reporting the healing of others in that campaign are coming to hand. The latest report, not previously printed in the ELIM EVANGEL, is the news of a young woman who was



of the meetings during the Matthew and party in the bourne.

How I like to think at this time of the many who are enjoying their first Christian Christmas. During the past year they have experienced Christ's saving power, and many have known healing physically.



Platform party at Delancey, Guernsey, campaign, conducted by W. R. Jones.

mentally sick but who was healed and saved, and today is working and living a normal life. She has recently succeeded in winning her mother, a spiritualist medium, for Christ.

When G. Canty went to Whitehaven for a pioneer campaign he entered a county (Cumberland) where there was no Elim Church, consequently he did not have the usual Elim support. Despite this, our brother had a tremendous response, the numbers growing from a few dozen to as many hundreds. There were many healings in this campaign and a good church was established. Mr. Canty also conducted campaigns in Selly Oak, where 250 people made decisions in three weeks, and in Rayleigh (Essex) and Scunthorpe.

At the same time as the Whitehaven campaign the writer and party were in Weymouth on another pioneer effort, this time in the Alexandra Gardens Theatre, where 450 decisions were recorded. Here a spiritualist medium was converted and many other people were healed.

Great work has been done by the ministers who followed these three pioneer efforts. F. Shadlock is making fine progress at Hastings, R. Clarke is in charge at Whitehaven and D. J. Green is holding the fort in Weymouth despite opposition and building difficulties.

D. G. Hathaway has opened a work in Ripon (Yorkshire), where regular meetings are now being held.

A. J. Chuter conducted five church campaigns and two tent efforts during the year, the latter at Loughborough and Sandiacre. In Loughborough a lad with a broken foot, who was also deformed, was healed.



In Sandiacre a young woman was healed of a dislocated hip. We are all praying much for Mr. Chuter, who is now taking up full-time evangelistic work.

The Welsh Presbytery also had blessing in the Newport campaign conducted by Alec Tee. Unfortunately I lack details of this work, but I am sure that our brother had the usual success attending his endeavours. In Caerau, near Maesteg, a pioneer campaign was conducted by Wynne Lewis and over 200 decisions were recorded. Mr. Lewis also held another campaign in Rotherham, where thirty decisions were made and some healings took place.

A splendid report of a year's good work comes from Eddie Smith, who has campaigned in several presbyteries. In fourteen campaigns our brother has seen 128 adults and seventy children over ten years of age deciding for the Lord. There were healings, and many others have been baptised with the Holy Spirit.

B. Garrard conducted campaigns at Oldham and Stockport with good results.

The last and greatest pioneer campaign of the year was conducted in Newcastle by P. S. Brewster and party. It had been a desire of Mr. Brewster for many years to campaign in this city and it was with great faith and with much prayer backing that

(Continued on page 830)

Top: section of congregation at recent campaign in Newcastle, conducted by P. S. Brewster and party. Below: section of youth at singing practice.





Music and Radio Review



By Douglas B. Gray, F.R.S.A.
(Director of Music)

GREETINGS FROM THE ELIM RADIO AND MUSIC DEPARTMENT

MY first desire is to send to all our musical fraternity a personal greeting at this special season of the year and to couple with this a hearty thank you to all choir leaders and members, accompanists, song leaders and musical evangelists for the loyal and talented ministry so faithfully rendered. Then, too, I must include all those who during the year have given us such sterling service in our radio transmissions. Space will not allow us to list all those ministers, choirs, soloists and instrumentalists who have co-operated with us and undergone (at times) hours of *studio strain* and all that goes with radio and recording business. You have served us well and we thank you.

RADIO (1958) PROGRAMMES

We continue to transmit over IBRA Radio each Wednesday at 9.15 p.m. the Elim "This is Life" programme. For the first three Wednesdays in January our speaker will be the Rev. Jack Gardiner, minister of the Elim Church, Halifax. We hope also to commence a weekly Spanish programme presented by the Elim Missionary Society and produced by our own radio department. All this work needs your prayerful remembrance and your practical support.

TAPE RECORDING SERVICE

Facilities at Headquarters for recording or for the production of tapes are of the highest order. We invite our friends to avail themselves of the service that can be offered. May we undertake your recordings, supply you with gramophone discs of your own items or recordings, produce special programmes and feature items from the extensive library of tapes in our music department?

More and more people are possessing these modern instruments, and in the sphere of *electronic evan-*

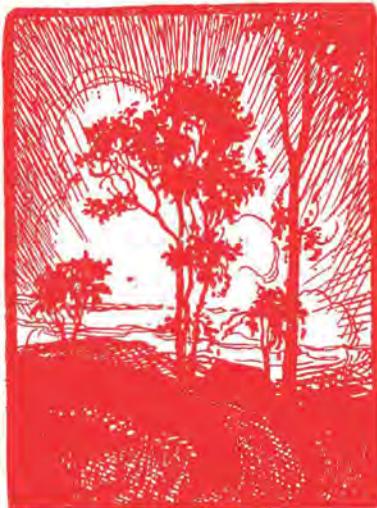
gelism we are but touching the fringe of possibility and scope. By the flick of a switch, into your own home, church, or fellowship can come the voices and singers of many countries. the events of Elim—the great Easter meetings in the Royal Albert Hall, Conference and missionary meetings, radio broadcasts, the annual festivals of the London Crusader Choir in the Kingsway Hall, London, and other such musical "highlights." There are special feature tapes on our youth work and prison evangelism, recorded commentaries supporting our ever growing film-strip series—and *much more*. Write us for full details.

THEIR SOUND WENT FORTH

In the closing year, despite the minor tones in much of the world in which we live affecting the international situation and other crashing chords of disappointment, much is found which invites us to join with those "herald angels" of old, and share in stanzas of triumph and rejoicing. Our musical forces have been well to the fore and constantly breaking new ground. The Ulster Temple members have made their first prison visit in Ireland (they visited Brixton prison when visiting London in 1936). They are booked to visit the local jail again at the end of the year. Elim choirs, too, have given fine ministry over the radio (B.B.C. and I.B.R.A.). This year the London Crusader Choir shared a programme with Frank Boggs, the fine gospel singer, over B.B.C. television. In addition to this the choir has carried out a most exacting year of musical evangelism. Next January it will (D.V.) commence its twenty-ninth year of musical evangelism. Sparkbrook Choir (Birmingham), too, has been welcomed both in London and the West of England, and recently took part in a Sunday Half-hour broadcast. What of the many other groups and individual singers, not

(Continued on page 823)





THE DAYSPRING

from on High

By John Lancaster

(Minister of Elim Church, Eastbourne)

"Through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace" (Luke 1:78, 79).

THESE lovely words are the dying echoes of the song of Zacharias, the Spirit-inspired hymn of a heart that had caught its first glimpse of the unfolding purposes of God and rejoiced in that God had remembered His holy covenant. The setting of these words was itself dramatic. With his relatives and neighbours gathered wondering around him, the old priest had taken his pen and written the name of his new-born son. At once he was delivered from the dumbness which had afflicted him because of his unbelief, and the Spirit of God came upon him and he began to prophesy. One can imagine him, the old man with a flowing beard tenderly holding in his arms the tiny child whose name was John, his face deeply lined by the hand of time yet aflame with the glory of God. In his arms he held a miracle—the son of his old age—but his heart was enthralled with an even greater wonder. His eyes had seen the glory of the coming of the Lord.

Pause for a moment and consider the phrase which links this last part of his prophecy with the preceding part. After addressing his infant son and foretelling his wonderful calling as the forerunner, Zacharias spoke of the coming of the Christ, and the words which mark the transition are as significant as they are lovely: "Through the tender mercy of our God . . ."—or, as the Revised Version expresses it: "Because of the heart of mercy . . ." Here lies the secret of it all, a secret which the modern commercialisation of Christmas must never take from us. For beyond the festivity and the glittering tinsel, beyond the

angels and the shepherds, the star and the wise men, beyond the baffling concept of God manifest in the flesh, lies a heart of mercy, of tenderness and love. Whether we come with the simple ecstasy of the shepherds or the measured tread of the Magi, we shall arrive finally at the same wondrous fact—"God so loved . . . that He gave . . ."

1. The significance of the symbol

The inspired mind of Zacharias chose a significant word with which to describe the great act of God which was about to take place. He called it the "dayspring," a word which means "the dawn." No doubt Zacharias had often watched enthralled as the light of a new day had broken from the eastern hills. Perhaps he had paused amid his priestly duties to stand in the temple courts and watch the shadows of night dissolve before the advance of the day, thrilling as the first thin line of gold spread upwards and westwards before the oncoming sun. He would remember the moment when the sun leapt triumphantly over the hills and flung its glorious light over the still slumbering city and touched the temple of God with fire. And this, it seemed, was the only symbol that could adequately express the glory of what God was about to do. It would be a glorious sunrise, a new day, a flaming forth of God's own glory that would bathe the world in light.

The dawn! To some, in the fulness of their strength, it means a new day full of exciting pos-

sibilities; to others who have turned fitfully on a bed of pain through the long watches of the night it means relief; to those whose rest has been troubled by the flickering shadows of imagined evil the dawn brings the hope of better things. "Weeping may endure for a night, but joy cometh in the morning" sang the psalmist, and Luke, describing the storm that threatened Paul and his companions on their voyage to Rome, says that they "cast four anchors out from the stern, and wished for the day." And how many a storm-tossed soul has wished for the day! When the dawn breaks problems take a less forbidding aspect, fears lose their awful grip, hope rises, faith is quickened and the soul steps forward with fresh strength.

To Zacharias, the coming of the Lord Jesus meant all this. The world in which he lived was a dark one, dark because no word from God had come for over 400 years, dark because a pagan empire held sway, dark because the philosophies of men could not hold back the flood-waters of sin and vice, dark because the people of God had mistaken formal religion for vital spirituality. The religion of the Jews had crumbled into meaningless ceremony, the learning of Greece had degenerated into licentiousness, and through the moral and spiritual darkness of the world there echoed the restless, tramp, tramp, tramp of the marching legions of pagan Rome. But Zacharias, a priest transformed by the Spirit of God into a prophet, had seen the first rays of the coming dawn. A new day was about to break upon a benighted world, a day in which God's voice would again be heard and God Himself, in the person of His Son, be seen by mortal eyes; a day which would usher in an era of new hope for fallen men, new life for dying religion and glorious new possibilities for a world weary with disillusionment. He was conscious that the deepest needs of a sinful world would be utterly met in the coming Christ.

Long before, the last of the Hebrew prophets had declared that the coming of the Christ would be the rising of the Sun of Righteousness (Malachi 4:2). Moreover, he predicted that healing would stream forth in the light He gave. In Him, therefore, the effects of sin—its spiritual darkness and moral and physical sickness—would

be completely met. And in Jesus, the Child of the manger, the Man of Nazareth, the light of God shines forth. He is the Dayspring; in His life is the light of men (John 1:5), and in His shining forth is the brightness of God's glory (Hebrews 1:3). In Him the cause and effect of sin are turned back, in Him God speaks for the last time to the world (Hebrews 1:1), in Him the darkness, the loneliness, the sorrow, fear and viciousness of sin are mastered. He is the Light of the world and there is healing in His wings!

2. The twofold blessing of the dawn

Zacharias, in developing his theme, expressed two great effects of the coming of the Saviour (verse 79). First, to give light to them that sit in darkness and in the shadow of death. These words are a New Testament echo of the age-old prophecy of Isaiah 9:2 and Matthew 4:13-16 and were expressly fulfilled when Jesus commenced His Galilean ministry, for it was here, where successive invasions had brought the ravages of war, that the light of God's grace shone forth in the gracious ministry of His Son.

In Psalm 107:10, 11 these same words occur again. This psalm celebrates the return of the Jews from their captivity, and in this particular section describes their



Harmon



plight as prisoners within gates of brass and bars of iron (the reason for their predicament being their rebellion against God) and the deliverance God wrought in answer to their cry. With this context in mind, it is not hard to see the spiritual implications of the prophecy of Zacharias. Those who sit in darkness and under the shadow of death are those who by their self-will have rejected God's Word and have sold themselves into captivity under sin. Through sin men lose their liberty (John 8:34), the light of God's truth (2 Corinthians 4:4) and the fulness of His life (Romans 5:12). Like prisoners huddled despairingly in the darkness of the condemned cell, awaiting the footsteps of the executioner, men in their sin are without hope and without God in the world. But the light of God's new day has pierced even the gloom of the prison-house! The God whose mighty voice ordered light to shine through the chaotic darkness that existed before the creation of the world has sent forth in the person of His Son light that can dispel the darkness and despair of sin (2 Corinthians 4:6). Christ is our light (John 8:12), our life (John 10:10) and our liberty (John 8:36). At His coming the imprisoned soul awakes to meet the dawn of a new day, light floods the darkness, the shackles and bars of sin lie shattered around him and he hears the sentence of death annulled. Oh, glorious day of God! This is the day which the Lord hath made; we will rejoice and be glad in it!

The second effect to which Zacharias referred was none the less wonderful. The Dayspring, he said, would "guide our feet into the way of peace." Listening to the heartbeats of a troubled world, the old man was conscious of the restlessness, fear and uncertainty of his day and age. Men had traversed the way of philosophical speculation, had marched boldly down the way of military conquest and had wandered uncertainly through the twisting ways of their own choosing, but the way of peace they knew not. Zacharias knew why. He was familiar with the writing of Isaiah and would understand the prophet's diagnosis of man's moral sickness (Isaiah 59:8). The crooked ways of man's sinfulness lead him far from God (verse 2), and without God he can never be at peace. Sin breaks a man's vital harmony with God and consequently disturbs the inner harmony of his own life. At the centre of his being there is a discord and its jarring note reverberates throughout his whole life. It is this that disturbs the harmony of the home, undermines marriage, creates unrest in industry and leads nations to war. There is no peace to the wicked, and until men can find the way back

to God the way of peace is an unknown way. But in the light of the Dayspring, Zacharias saw the way of peace opened to the feet of men once again.

The Lord Jesus Himself declared that He alone was the Way back to God (John 14:6). In Him those who through sin are separated from God can again draw nigh, for it is His blood which removes the offending stain of sin and makes a man fit for the presence of a holy God. Through Him the way of peace is discovered to the weary hearts of sinners. He gives peace with God (Romans 5:1) and makes man at one with God; He gives peace within (John 16:33), removing the contradictions and discord of sin within a man's own personality, enabling him to live harmoniously in a world torn by conflicts, and giving him the glorious assurance that his whole life and future are secure in the hands of an all-conquering Lord. So it is that Paul can say of Christ: "He is our peace" (Ephesians 2:14).

After the silence of centuries God spoke again, and on that first Christmas morning the light of God's new day, in the person of His Son, broke across the Judæan hills. Into the world of Zacharias, of Joseph and Mary, the shepherds and the wise men—yes, and of Herod and Cæsar, Caiaphas and Judas—came the Light of the World with healing and saving power within His radiance. Some rejoiced to walk in His light and others sought to extinguish it, but the Light still "shines in the darkness, and the darkness has not overpowered it." Still today, in 1957, the light of the Dayspring spreads its wondrous brightness. The world in which we live may pause to make merry at this Christmastide, but its heart is darkened and full of fear. It looks not for the star of the wise men but for the satellite of ambitious science: it wanders through the devious paths of political theory, but the way of peace it cannot find. Men still sit in the shadow of death, within the imprisonment of sin, because they are still without God. Yet the light still shines in the dark place; the way of peace is open through the Christ who came to Bethlehem, and for those who love Him and trust His Word the light of an even more glorious day is appearing on the horizons of time. Amid the blackness of this atomic age our eyes discern the growing radiance of His coming again. Soon the Dayspring from on high will visit us again and we shall see Him as He is. Let us look up, for He who came will come again the second time, and we shall

"Dwell in the eternal light,
Through the eternal love."



EDITORIAL (continued)

a manger" (Luke 2:12). The angelic announcement concerning the Saviourship of Jesus and the character and condition of His birthplace reveal Him as the great antagonist of sin. He was born to save men from sin, and that birth took place in the manger of a stable—He was born in the most lowly of circumstances, and this in itself was an evidence of His humility. In contrast to this the root cause of man's fall into sin, like that of Satan who tempted him, was *pride*. Satan informed Adam that he was not God's equal because he lacked the knowledge that otherwise would be his if he partook of the forbidden tree. Until he did that, God was His superior. Stung by that thrust of Satan, Adam allowed pride to enter into his heart and determined to alter things by partaking of the forbidden tree. Pride dethroned God from man's heart and enthroned Satan and self. Adam was not humble enough to leave the matter in God's hands; he wanted to know as much as God, so he partook of the tree and sinned in doing so. How significant, then, that the Lord Jesus, who came to oppose sin and die to save men from sin, began that great work by an act of *humility*. He had the power and right to choose His birthplace, and in doing so allowed Himself to be born in a manger. Bethlehem's manger birth was the axe of God wielded against the roots of man's sinful pride. Being born there the Saviour demonstrated His antagonism to sin, and its basic cause—pride.

Further, being born under such circumstances confirmed the angelic testimony concerning His Saviourship, for it characterised, and is indicative of, the salvation God offers to mankind. In the days prior to Christ's birth, people were pleased to entertain passing strangers, but, as travelling became more common, those who had entertained tired of it, or found themselves unable to cope with it. In consequence of this, strangers had to sleep in the various inns, often at great inconvenience, though they had to pay for their keep. Most inns had a common-room, which was a huge square block close to the cattle stalls. This place was free to any who cared to use it for a night's rest as they travelled, and, generally speaking, was used by those who could not afford to pay. Even this room was full when Jesus was born, so His birth took place in a manger in an

adjoining cattle stall. This indicated that the Saviour is free to all men—that He is accessible. All who seek Him can find and know Him as Saviour.

The crucial and challenging question of life is: "What think ye of Christ? whose Son is He?" (Matt. 22:42). The Word of God reveals that He is the supreme manifestation of God, for He came in the flesh to reveal the Father, to destroy the works of the Devil and to save sinners.

RADIO REVIEW (continued)

overlooking the fine renderings brought us during Conference week at Bournemouth by the united choirs of Winton and Springbourne? The Ministers' Male Voice Octet party must not be overlooked. We would like to hear (and see) much more of their ministry. May I be allowed to say we have been blessed by the Elim Bible College Students' Quartet party. You'll be hearing them on the radio soon. All those mentioned, and more still unmentioned by name, do a grand job. Be sure and make 1958 the greatest year for our *heralds of praise*.

NEW MUSIC COMING SHORTLY

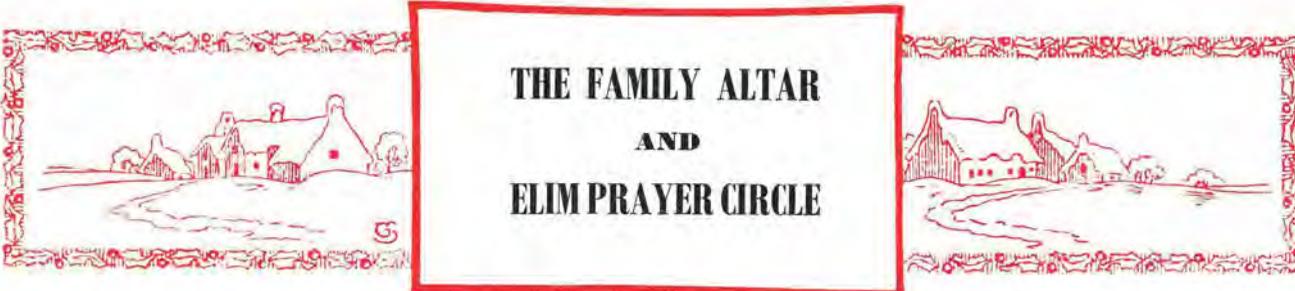
New gramophone record releases announced

Early in the New Year we shall have the new *Evangelical Songster* No. 8. It will be another popular number without doubt. Fuller details later. Meanwhile secure your copy as soon as publication date is announced. This number will be used by the great choir next Easter Monday (April 7th) in the Royal Albert Hall. Coming, too, is the second edition of the *Evangelical Songster*, Male Voice Edition. Some are really new and attractive for our ever-growing male voice fraternity.

For gramophone disc enthusiasts there are two new *Silvertone* recordings of the London Festivals of Male Voice Praise, actually recorded in the Royal Albert Hall, London, at their annual festival—a chorus of some 600 men, with Ronald F. Cooper at the grand organ and chorus conducted by the festival's conductor-in-chief, Douglas B. Gray.

Remember, as we minister in song our offering of praise must ever retain its spiritual appeal, but reaching greater heights of musical attainment and careful preparation in playing our part or voicing our message as musical evangelists.





THE FAMILY ALTAR AND ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by F. Lavender (Minister of Elim Church, Loughborough)

Sunday, December 22nd. 1 Corinthians 13:1-13.

"That which is perfect" (v. 10).

As we look within and around us we are conscious of so much that is imperfect, unlike God. Praise God things are not to go on for ever in a state of imperfection, for "that which is perfect" is surely coming. At the Lord's coming our bodies will be redeemed from corruption (Roman. 8:23), the ferocity of the wild beasts restrained (Isaiah 11:6-9), the earth and heavens renewed (Isaiah 35:1; 30:26). Come quickly, Lord Jesus!

Monday, December 23rd. 1 Corinthians 14:1-20.

"If the trumpet give an uncertain sound" (v. 8).

The tragedy is that so many people who went to hear God's word yesterday were soothed by the display of flowery eloquence or bemused by the vague mutterings which came from the pulpit. Thank God for those who proclaimed the Gospel, urging men to repentance; those whose words were a clarion call warning men to flee from the wrath to come. Thank God, too, for those who took warning and turned to Christ!

Tuesday, December 24th. Matthew 1:18-25.

"JESUS" (v. 21)

"How sweet the name of Jesus sounds" we sing fervently; and how very precious that wonderful Name is. All the music and beauty and glory of heaven is contained in that blessed Name. Someone might object: "But it was only a common Jewish name." True, but God has taken Him who bore that common name and exalted Him far above all; and He has decreed that at the Name of Jesus every knee shall bow.

Wednesday, December 25th. Matthew 2:1-12.

"We . . . are come to worship Him" (v. 2).

Surely the worship of the wise men was a prophecy of a time which is yet to be, when the whole earth will worship the Lord Jesus, the King, the Lord of hosts (Zechariah 14:16). In that day all kings shall fall down before Him, all nations shall serve Him, for He shall have dominion from sea to sea (Psalm 72). Let us gladly join the wise men and worship Him on this happy day.

Thursday, December 26th. Matthew 2:13-23.

"Flee into Egypt" (v. 13).

From the time that He was a babe the bitterness of persecution fell upon the Lord Jesus; this continued throughout His ministry, and culminated when His gloating enemies surveyed His twisted body on the cross. All down the ages ungodly, Satanicly inspired men have continued to persecute those with true faith in the Lord Jesus, but the hour of darkness is nearly done, the day is at hand, and those who have suffered will reign with Him.

Friday, December 27th. 1 Corinthians 14:21-40.

"God is not the author of confusion" (v. 33).

When there is confusion and discord in a meeting or in a church we can be sure that there has been a departure from the will of God; His constant desire for us is peace and joy in the Holy Ghost. Confusion arises when we exalt self, but peace is maintained when we seek the blessing and strengthening of others. Let us show kindness and courtesy toward one another.

Saturday, December 28th. 1 Corinthians 15:1-19.

"If Christ be not risen" (v. 14).

The contemplation of such a terrible possibility is enough to remind us of how much is involved in the resurrection of Christ. Forgiveness, reconciliation, justification and redemption are some of the blessings which would be immediately forfeited if He had not risen. The resurrection binds together the crucifixion and second coming of Christ; if He did not rise, neither did He ascend, nor can He come again. Thank God, Christ is risen.

Sunday, December 29th. 1 Corinthians 15:20-41.

"God giveth it a body" (v. 38).

People ask what our resurrection body will be like, and if it will be exactly like our present body. Paul answers that the similarity between our earthly body and our resurrection body is that of the grain of wheat sown and the ear of corn reaped. The body sown is mortal, that to be reaped will be immortal and glorious, but as the ear is in the grain, so the eternal body is in this earthly house.

Monday, December 30th. 1 Corinthians 15:45-58.

"I show you a mystery" (v. 51).

A "mystery" in Scripture is not something which cannot be known, but something which can be known only by Divine revelation. There are many wonderful mysteries revealed by God in His Word: the mystery of godliness (1 Timothy 3:16) and of iniquity (2 Thessalonians 2:7); the mystery of the Gospel (Ephesians 6:19); the calling of the Gentiles (Ephesians 3:1-9); the union of Christ and His Church (Ephesians 5:31); the rapture of the Church (1 Corinthians 15:51); all are worthy of careful study.

Tuesday, December 31st. 1 Corinthians 16:1-24.

"My love be with you all" (v. 24).

It had been necessary for Paul to address some very sharp words to the Corinthian believers, yet his closing words emphasised that he had written with a heart full of love for them. It is possible for us either to speak the truth or to speak the truth in love; it is good to call a spade a spade and to speak your mind, but make sure that your bluntness finds its inspiration in love.

(Continued on page 831)



WOMEN'S COLUMN *(continued)*

moment (Galatians 4:5). Away back in the beginning of eternity God had designed and planned the birth of His Son. "Unto us a child is born—a Son is given." The wait-

ing was over. God always takes time to work out His specialities. This should cheer your heart and give you hope for your present and future plans.

Heaven's doors burst open with the joyful news, and the angel of the Lord appearing to the shepherds as they watched their flocks by night terrified them. Wouldn't you have been terrified? Even so they went with haste to Bethlehem.

Led by a star, wise men from the East were hurrying towards Israel. Sputniks may be floating around our globe at this Christmastime, but at the first Christmas these men declared, "We have seen His star." God created a special star, not a satellite, to guide them to the new-born "King of kings." Arriving in Jerusalem, they caused quite a stir when they inquired where the King of the Jews was born. All Jerusalem with Herod were troubled, so much so that Herod assembled all the high priests and scribes and anxiously demanded that they tell him where the Christ was to be born, and they declared it was revealed by the prophet Micah that it was to be in Bethlehem. These men no doubt thought that as God had given a special star to guide them across the mountains and deserts to Israel the birth of Christ would be celebrated with great pomp and joy in Jerusalem. Here one sees that God does not always work out His plans according to our conjectures and expectations. Supposing Jesus *had* been born in a palace, where would we have been in His plan of redemption? "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (2 Corinthians 8:9).

As I bring my Christmas talk to you to a close, this verse comes convincingly to my mind, "Therefore will the Lord wait, that He may be gracious unto you . . . that He may have mercy upon you: for the Lord is a God of judgment: *blessed are all they that wait for Him*" (Isaiah 30:18).

God bless you.

Yours in Him,

GLADYS GORTON.

MISSIONARY REVIEW *(continued)*

Pastor and Mrs. K. McGillivray and Miss Vera McGillivray were among hundreds of missionaries expelled from the Chinese mainland when the Communists came into power, but continued their work among the Chinese in Formosa and Hong Kong. Mr. and Mrs. K. McGillivray have been responsible for the oversight of six churches in Formosa, some with a large membership and others not so large, while Miss Vera McGillivray has built up a good work in Hong Kong, her biggest difficulty being that the hall where she conducts her meetings is too small to accommodate all who attend.

A well-informed retired missionary to China gives his opinion that despite the fact that all Protestant missionaries have been expelled from the Chinese mainland, Christianity is so deeply rooted there that it will continue under indigenous leadership. Missionary institutions have already trained thousands of able Christian teachers, doctors, nurses, technicians and other personnel in all walks of life. Many of these remained in China, and many others sought temporary asylum in Hong Kong, Formosa, Thailand, the Philippines and elsewhere. In time we shall see that Christianity not only survived in China but that it will come through stronger than ever.

It is not possible to include in this review all our missionaries and their respective fields, but we will conclude with an extract from a recent letter from Pastor and Mrs. J. MacInnes, in British Guiana. Mr. MacInnes writes: "Our services continue to be blessed of God. On Sunday night five remained behind to inquire the way of salvation and heaven came down our souls to greet. Three of these new converts were in Elim for the first time. Our Sunday school numbers continue to rise; our record attendance is now 197. Our weekly prayer meeting continues to be a source of inspiration and blessing as between seventy and eighty-five gather together to pray. Requests come in each week—sometimes through the post. As a rule our time of prayer commences with the giving of thanks for answered prayer in our previous meeting."

At this season of the year we will be thinking of our missionaries on the foreign fields and unite with the whole Elim family in sending them loving Christmas greetings and good wishes.



Elim Youth Page

We are Crusading for Christ

"We Fight the good Fight"

Conducted by J. Hywel Davies (National Youth Secretary)

Any Gifts you don't want?

EVER been out for a walk on Boxing Day, or the day after, and seen a rubbish pile loaded up with discarded Christmas presents? Most unlikely. Yet, after the novelty of new gifts has become worn, the cupboard under the stairs is soon littered with those things which glittered on Christmas Day. How many gifts do you continue to use?

Clearing out an old office desk which had fallen apart through lack of unity, I was amazed to find a miniature multitude of useful little items long forgotten. They had been relegated to the shadows, where they were out of sight and out of mind. A new desk meant a new revelation—and I found myself reinforced by a little army of useful objects.

This reminds me of the apt advice of Paul to Timothy: "Stir up the gift of God, which is in thee." Do you realise that Paul was writing this from Rome, where he was under sentence of death? Ever faced death? A new sense of values is set in force. Trivial things no longer matter. In the case of Paul it was quite different. His imminent end did not introduce a new sense of values, but served to intensify Paul's desires for others fully to appreciate them also.

What is the gift given you by God? What talent

do you possess which can be used in His service? Have you allowed it to fall idle by the way? Is it now marred by rust, and made unattractive by corrosion? Perhaps you have forgotten the gifts God has given you; it is a long time since you received them. But it is not too late. Come with me on some of my visits to Elim youth activities; maybe this little journey, as you sit before the Christmas fire with many gifts around you, will stir up your interest in that God-given gift you own.

* * *

I met him about two years ago, but it was at the beginning of this year that I again saw him. He is a school teacher; boys are in his class. It began with a telephone call. "Would you do me a favour?" he asked. "What is it?" I inquired. "Just let me have two dozen Easter handbills for the

R.A.H. I want to try to persuade some of my boys to come with me to the meetings." He thought it required a favour! I sent him twice the number. Were you present at the R.A.H. Youth Rally last Easter Monday afternoon? Did you see twelve boys walk from the balcony, down the twisting, tortuous stairways, across the arena, and stand in front of the platform? They were "his boys," and I understand they are all making good progress. This school

To Elim Youth and Youth Workers

EVERYWHERE

The members of the Elim Youth Committee join me in sending greetings and the best of good wishes to you this Christmastide. We trust that you will not only enjoy your Christmas parties and happy fellowship as Christians, but that your Christmas spirit will attract other young people into the Elim Youth Movement.—National Youth Secretary.

teacher used his talents, his influence, his time, his money (he paid their fares). What did you do for last Easter Monday's meetings?

* * *

She stood before the Saturday night congregation with her hands in her hip pockets. It was a brave attempt to appear nonchalant, but the quivers in her voice betrayed her. "Billie took my husband to the Elim Church in Graham Street. He got converted. Then I went, and I decided to accept Christ as my Saviour, I was a Roman Catholic."

"Billie" used his gift. Two people have been saved from death. Others will be saved through their witness. What if Billie had neglected to use his gift?

* * *

Teenagers greatly interest me. It is a vital age. So many youngsters go wrong right here. There before me as I sat on the platform was a teenager. "I was brought up in a Christian home and attended Sunday school," she told us. "But it was in Bible class that I realised my family couldn't take me to heaven." She became a Christian that afternoon.

I thought: "What if that teacher had forgotten her gift that afternoon?" Faithfulness is an essential qualification for any teacher. Are you a Sunday school teacher? Keep faithful. God will reward you.

* * *

A little while ago I was sitting back enjoying yet another of Pastor Tom Walker's interviews. He's an expert at this work—the B.B.C. ought to "listen in" to him some time. (Incidentally, you'll hear him

again at the 1958 Royal Albert Hall Easter Youth Rally—that's a secret for Youth Page readers only!) The girl being interviewed was only sixteen years of age; she came from Mansfield. She raised her hand in a Gospel service to accept Christ as her Saviour, but it was not the preacher's sermon which led her to the Cross. It was her brother's life at home. He did not forget his gift. What about your testimony in your home, where all play acting is set aside? It is a most valuable gift; a life consistent with one's Christian testimony.

(Continued on page 829)

A special panel for a brief report on London's first

Saturday Night Special

The Bridewell Hall, Eccleston Street, in London's excitingly busy Victoria, was filled with Elim youth on the fourth Saturday in November. (This was the first of a series of four rallies for Elim youth in London organised for the fourth Saturdays of November, December, January and February.)

It was an inspiring programme which did not allow interest to flag for one minute. Many of the items were recorded and can be obtained on loan. They include: the condensed testimony of John French, converted actor, who appeared in the Saturday Night Personality Spotlight (to the surprise of everyone); Dr. Konuth, Professor of Medieval Archæology of Bonn University, featured in "Off the Boat Train" and accompanied by noises of tugs and trains; the Students' Chorus and Quartet; and Pastor Jack Gardiner as guest speaker. Following the 1½-hour rally, refreshments were served while recordings of gospel music were played. A young Roman Catholic girl decided, without invitation, to accept Christ as her Saviour. It was one of the best rallies I have attended.

Be sure to come to the next rally. Same place (Bridewell Hall)—same Saturday (fourth Saturday in December—28th)—same time (7 o'clock). Order your refreshment ticket now through your pastor or direct from National Headquarters. December's guest speaker: Pastor Ron Jones (Bristol). Guest soloist: Louize Beltrao, South American opera singer (now in training for the mission field). Also present: I.B.T.I. Quartet. At the piano: Geoff Cooper. Convener: Pastor Fred Coleman. Who will come off the boat train, or will it be via B.O.A.C. (from across the road), or maybe Victoria Coach Station? Come and see, and bring your friends.



Prophetic Comment

By F. J. Slemming

THE "Jewish aspect" of the political shake-up in Moscow was given over the Cairo radio in a broadcast in Hebrew in which it was emphasised that the purged Soviet leaders are either Jews or pro-Jewish and that Nikita Krushchev, the Soviet "boss" who directed the purge, "hates the Jews and supports the Arabs against Israel."—*Calif. Jewish Voice*.

An expedition of undersea divers equipped for archaeological exploration will attempt to uncover the ancient Palestinian seaport of Caesarea in the spring of 1958. Sponsored by the Smithsonian Institute and the American-Israel Society, the expedition is regarded as the first in marine archaeology.—*Congress Weekly*.

The laying of the oil pipeline from Eliat to Beer-sheeba, 140 miles, was accomplished in the record time of four months. It entailed removing 1,150,000 cubic feet of earth and the mileage of trucks employed totalled 360,000, or fifteen times the distance round the earth.—*Biblical Research*.

The biggest U.S. nuclear weapon is a sixty-megaton bomb, equivalent to 60,000,000 tons of T.N.T.—the meanest and dirtiest weapon in the arsenal. It would probably be used only as a vengeance weapon against Russia's cities if the Kremlin ever struck at U.S. cities first.—*Newsweek*.

Ethiopian Emperor Haile Selassie has made an offer to Israel to conclude a political, military and economic alliance so that the two non-Moslem countries could efficiently withstand Arab imperialism.—*Calif. Jewish Voice*.

The satellite "moon" is not a "sign" in either the sun, the moon or the stars; but is a sign of man's insatiable lust for power through his own inventions. In Isaiah 14: 13, 14 Lucifer is thus addressed: "Thou hast said in thine heart, I will ascend into heaven. I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights

of the clouds; I will be like the most High." But, says verse 15, "Yet thou shalt be brought down to Sheol, to the sides of the pit." Now we hear from the upper atmosphere this "moon's" "Bleep, bleep, bleep," and no doubt new inventions will cry louder! But what of that compared with the future second advent of Christ? 1 Thessalonians 4:16: "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God."—*Watching and Waiting*.

Communistic expansion. Dr. Frederick C. Schwarz, of Sydney, Australia, widely known as an evangelical expert on Communism, recently told counsel for the House Un-American Activities Committee that the international Communist conspiracy will achieve its goal of world domination in about sixteen years if its present rate of expansion continues unabated. He said that the Kremlin has set the year 1973 as its deadline for accomplishing world domination. During the next ten years it expects to see the consolidation of its programme in Asia and the isolation of the United States. Soviet leadership, he emphasised, is recourse to a third world war. He continued: "I regret to say that by every standard test the Communists have been making terrifying progress, and they are winning and we are losing."

CHILDREN'S STRIP (continued)

to conduct your Strip. He is a fine young man and I know you will love your part of the EVANGEL more than ever when he takes over. But there, it's Christmas, and we mustn't end on a sad note, *so pull a cracker with me*, will you? Bang! My, look what has tumbled out—a crossword puzzle. See if you can do it after dinner on Christmas Day while your plum pudding goes down.

Well, bye-bye boys and girls. It's been grand to conduct your Strip throughout the year, and I wish your new leader success as he takes over in 1958.

Goodbye, and God bless you.

PAUL.



YOUTH PAGE (continued)

"My reward is the pleasure of working among children," said a children's librarian in answer to a B.B.C. investigator, and those who work among children understand what she meant. Bernard Norris has been running one of his excellent film-strip crusades in Brixton recently, and as he was short of a strong-arm doorkeeper I went along. Prizes were being awarded to children who brought other children who had not attended previous crusade meetings. One ticket per newcomer for the introducer was the ratio. In response to the invitation hands were raised to claim tickets. I handed a ticket to one young "madam" of nine and a bit, but she remonstrated. "I want five," she demanded. "And why?" asked I, observing her saucy manner (but very attractive, nevertheless). "Where are those you have brought?" With a defiant toss of her pretty little head, and flicking her hand over her shoulder in the direction of the back of the hall, she said: "The whole back row."

Yes, there were five in the back row—all boys. And what a set! They were the only ones demanding strong-arm action, but this little whipper-snapper had got them there—somehow!

I was glad to see that when the appeal was made at the end of the week this little girl was one of the first to be on her feet. She obviously possesses natural gifts—gifts of persuasion. Pray for her. If Christ should tarry, maybe she will be a mighty little weapon in His big powerful hand.

* * *

I have never known as many people of my personal acquaintance affected by 'flu as has been my experience this year. Many large public meetings in London were greatly reduced in numbers, and so it was encouraging to find our Camberwell church filled to capacity for the National Youth Rally.

We are thinking of gifts today. There was a great array of gifts at Camberwell. Pastor Ken Matthew was our guest speaker, and his evangelistic address was one of the best I have heard. Five fine-looking men walked to the front of the great church to surrender themselves to Christ. It was a thrilling sight. The first one of the five to come was a tall, strong-looking man, but as he stood at the "altar" tears streamed down his face. He had come to surrender his talents to his Master.

Pierre van Woerden travelled 1,000 miles to be at the National Youth Rally (some folk thought it too

far to travel sixty!). He thrilled the congregation with his superb playing of the Hammond organ, which he brought in his Dodge station wagon. I can still hear the wind whistling around those hills as the shepherd searched for the 100th sheep. Pierre could be earning hundreds of pounds with his talents, but instead he has devoted himself with his gifts to the service of Christ.

Everyone agreed that the opening arrested the attention of all at the rally. The Sparkbrook Choir, under the able leadership of Mr. Billington, were responsible for the grand entry. They have earned for themselves the title "Spark-lers!" We are indebted to them for their excellent singing, enthusiastic support, charming manner, and sacrificial service. They came readily, and sang beautifully, and did it all freely.

* * *

We are almost at the end of the year. An engagement on my diary of long standing has arrived. I visit England's phoenix city—Coventry. It was a delightful week-end packed full with activities. A typical week-end for me: a youth workers' conference on Saturday afternoon; a rally in the evening; Sunday morning, Communion; four Sunday schools to visit in the space of one hour in the afternoon; an inspiring evangelistic service in the evening to conclude the day.

Four Sunday schools for one church. I was thrilled. Of course, it means a lot of work, hard work. Thirty-three members, mostly young people, spread themselves around the city; some have to travel far, which leaves little time for food and less for relaxation. Each Sunday afternoon 285 Coventry children are taught the Word of God by this stalwart band. Gifts usefully employed, and of eternal worth.

These branch schools are conducted in a day-school building, a large house (the property of the city authorities), and the home of a sister-member. It was in the latter that it all began, and it so flourished, said Pastor Jack Newman, that other premises had to be found in addition to the home-Sunday-school.

What about your home? What about your gifts?

* * *

My last story is right up to date. Last Sunday I visited the Eastbourne campaign, and Pastor Ken Matthew showed me one of the campaign love-gift envelopes. It had been sent in by little Ruth, a six-year-old tot from Hastings. Her mummy had visited

the campaign with a party from Hastings and had received an envelope to help meet the expenses of the Eastbourne campaign. Little Ruth immediately commandeered the envelope, emptied her money box, and her little gift was the result.

What are you giving to your Master this Christmas?

* * *

Do you use your gifts? You may not place much importance on your talent, but that is a mistaken attitude. It may appear to you that the use of your gift in isolation is of little value, but God's plan embraces the use of thousands of so-called little gifts to make them mighty. Think of the thousands of Elim youth spread around the British Isles, combining their forces under one Commander. This is the way to victory.

Don't throw away your gifts!

* * *

Postscript

This has just been retrieved from the Editor's mailbag so that I can pass on the last story. Over 100 members of the Elim Youth Movement went to Austria on holiday this year. They visited many places of interest, including refugee camps. One of those young people became so conscious of the plight, spiritual as well as physical, of these displaced persons that she has now taken up nursing with the intention of returning to Austria, not for a holiday but as a Christian nurse.

"I gave My life for thee. What hast thou done for Me?"

YOU MADE THOSE BELLS RING (continued)

he went to Newcastle City Hall. In five weeks over 1,700 people had made public confession of need, and reports came in of wonderful healings. It was most fitting that Mr. Brewster returned from this great success to the Conference, meeting in Bournemouth, and more appropriate still that he should arrive as the delegates were discussing the *Evangelistic Report*. A great welcome was given to brother Brewster, and later that day he convened one of the largest evangelistic services ever held in the Bournemouth Town Hall. It was good to hear from the evangelist himself of what God was doing in

Newcastle. A church building has been acquired and E. Harford continues as minister in charge.

Other campaigns conducted by our own party were held in Kidderminster, where eighty converts decided in eight days, and West Bromwich, where 300 confessed openly in three weeks. At the time of going to press we have just concluded the first week in Eastbourne Town Hall, where already 150 have decided for the Lord and where more healings have taken place than in any previous campaign.

Many other campaigns have been held by our ministers and many hundreds of converts have been won in the weekly Gospel service which is the great evangelistic endeavour each Sunday in every Elim Church.

May our shout of victory be also a herald of still greater campaigns to come in 1958.

The writer wishes to acknowledge the help given by H. W. Greenway, who so kindly made information available from campaign files. If any campaign has not been reported the writer tenders apologies: the omission is unintentional and due to lack of information.

IBRA RADIO

Radio Africa, Tangier

Listen to "This is Life," presented by the Elim Church on this station

SHORT WAVE: 20.2, 26.5, 30.3 metres

WEDNESDAY, DECEMBER 25th, 1957

Programme: 9.15 to 9.45 p.m.

Speaker: J. Craig Kennedy (President)

The programme also includes:
London Crusader Choir

featuring:

"O come, all ye faithful," "Hark! the herald-angels sing," "It came upon the midnight clear," "Angels from the realms of glory," "Room for Thee," "The First Nowell."

WEDNESDAY, JANUARY 1st, 1958

Programme: 9.15 to 9.30 p.m.

Speaker: J. Gardiner (Halifax).

Subject: "They lost Jesus."

The programme also includes:

London Crusader Choir and Doris Bailey (soloist)

featuring:

"Ring the bells of Heaven" and "Jesus is calling"

Broadcast from the Elim Radio Studio, London.

Produced by Douglas B. Gray (announcer)

Friends wishing to join the IBRA Listeners' Federation should write for full particulars. Meanwhile pray for the broadcasts and we invite your financial help. Send your gifts and address all correspondence to: Elim Radio Department, 20 Clarence Avenue, Clapham Park, London, S.W.4.

COMING EVENTS

(Please pray for these services)

PRESIDENT'S ENGAGEMENTS

Dec. 25-26, Ulster Temple Convention: 27, Lurgan; 28, Bangor; 29, Armagh 11 a.m., Portadown 7 p.m.; 30, Melbourne Street.

GLASGOW, Dec. 31—Jan. 5. Elim Church, Butterbiggins Road. New Year Convention, Tues., Watch-night Service 11. Wed. 3.30 and 6.30 (tea provided), Thurs. 7, Sat. 7.30, Sun. 11 and 6.30. Speakers: A. A. Biddie and R. R. Taylor.

GREENOCK, Dec. 31—Jan. 5. Elim Church, Belville Street. New Year Convention, Sun. 11 and 6.30, week-nights 7.30. Speakers: C. J. Kingston and C. J. Watkins.

ILFORD, Jan. 4. Elim Church, Scrafton Road. Monthly Rally, 7.30. Visit of Elim Bible College students.

LEYTON, Jan. 5. Elim Church, Vicarage Road. Visit of Tom Hamblin (Workers' Christian Fellowship), 6.30. Convener: L. N. Knipe.

LONDON, Dec. 28. Bridewell Hall, Eccleston Street (near Victoria Coach Station), S.W.1. Saturday Night Special. 7. Guest speaker: Ron Jones (Bristol). Singers: Louiza Beltrao (South American opera singer), I.B.T.I. Quartet. Convener: Fred. Coleman. At the piano: Geoff. Cooper. (Youth Rendezvous follows from 8 to 9. Refreshment tickets 1/- obtainable from local pastor or National Youth Headquarters).

LONDON CRUSADER CHOIR

(Director of Music: Douglas B. Gray, F.R.S.A.)

Dec. 29. Brixton prison: Jan. 4, Dollis Hill; 5, Broadmoor institution; 18, Epping.

CHRISTMAS CONVENTIONS

BELFAST, Dec. 25-29, Ulster Temple, Ravenhill Road. Christmas Day 11.30 and 7. Boxing Day 11.30, 3 and 7. 27 and 28 8. 29 11.30 and 7. Speakers: J. Craig Kennedy (President), Evangelist Glyn Thomas and Mr. John Harris.

EVANGELIST EDDIE SMITH'S TOUR

Jan. 4, U.G.Y. Rally, Reading; 5, Reading; 11-26, Driffield; Feb. 1-23, Belfast (Melbourne Street); Mar. 1-15, Ballymoney; 16-29, Belfast (Apsley Street); Apr. 13-27, Lisburn.

SUNNY BLUNDELL TOUR

Dec. 28—Jan. 2, Coleraine; 4-9, Rathfriland; 11-16, Bangor; 18-23, Armagh; 25-30, Camberwell.

COVER PICTURE. Night in the lambing yard on the meadows above Leighs Priory, where the shepherd is keeping watch over his flock. Arthur Rush, who is over 70, comes from a long line of Essex shepherds, and began learning from his father at an early age. The candle lantern lighting the yard belonged to the shepherd's grandfather. The photograph is by John Tarlton.

1958 FAMILY ALTAR (continued)

Wednesday, January 1st. Psalm 121 : 1-8.

"The Lord shall preserve thee from all evil" (v. 7).

What a wonderful promise with which to face this uncertain year! 1957 was an anxious year for the world, and 1958 appears dark and foreboding, yet the Lord has said He will not leave us nor forsake us, and when He has been such a true and faithful friend and guide we are assured that we shall be safe in His keeping; there shall no evil befall us. Hallelujah!

Thursday, January 2nd. Psalm 122 : 1-9.

"Peace be within thy walls" (v. 7).

What a precious gift is peace! Statesmen seek for it everywhere, yet we can have the peace of God in our hearts. May God's blessed gift of peace be within the walls of your homes this year; may His peace make you strong in heart whatever be the tide. The blessing of Moses, the man of God, upon Israel is my longing for you all: "The Lord lift up His countenance upon thee, and give thee peace."

Friday, January 3rd. Psalm 123 : 1-4.

"Unto Thee lift I up mine eyes" (v. 1).

What an inspiring picture of the psalmist's complete confidence in God despite the scoffing of the indifferent and the contempt of the proud! As we testify for the Lord Jesus we shall find indifference and pride in those to whom we speak, yet we must not hold back for fear of their mockery and sneers, but look up to God for His approval and His power.

Saturday, January 4th. Psalm 124 : 1-8.

"Blessed be the Lord" (v. 6).

David looked back across his life and saw how God had so constantly protected him in times of danger, and his heart was filled with praise. As I look back over my experience I, too, can see how God has cared for me and led me safely even in times of deep distress. Is this not the testimony of us all? Then let us join together to cry with our hearts: "Blessed be the Lord! Hallelujah!"

Here are . . .

OUR PLANS FOR EASTER MONDAY 1958

at the

ROYAL ALBERT HALL

Guest speaker:

Elim's virile pioneer evangelist, **REV. KEN MATTHEW**

Guest soloist:

Switzerland's famous gospel singer, **REV. RENÉ ROBERT**
(who is also a talented violinist, one-time student of the Elim Bible College, was engaged in Elim pioneer campaigns, now resident minister in La Chaux-de-Fonds and appears on Swiss radio each week)

with the support of the London Crusader Choir, massed Elim youth choirs (expected to be 1,000 plus), and the E.B.C. Students' Quartet

AFTERNOON YOUTH RALLY at 3 o'clock

GREAT EVANGELISTIC MEETING at 6.30 p.m.

Prepare now to be present with us on Easter Monday

CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co. Ltd., Clapham Crescent, London, S.W.4, and should arrive **MONDAY** morning for issue a week the following Saturday.

30 words (minimum) 5s. per insertion and 2d. for every additional word. Box number 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discounts: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

Advertisers under "Board-Residence, etc.," must send with the advertisement the name of an Elim minister to whom we can write for reference. These advertisements should reach us a few days early to give us time to take up the reference. The insertion of an advertisement in this column does not imply any guarantee from us.

BOARD-RESIDENCE, ETC.

Eastbourne.—The Elim Guest House is open all the year round; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts; hot water and gas fires in bedrooms; special off-season rates. Residents also received. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace. Phone 633.

"Croylands" and "Haldon Court," Devon.—Combined Christmas House Party by the sea. Excellent programme of festivities enriched by Christian fellowship. Booking now. Interesting details from "Croylands," Isca Road, Exmouth. Tel. 3372. C.610

HOUSES, FLATS, ETC.

FOR SALE, TO LET AND WANTED

Ilford member, active lady, at present living under very difficult conditions, urgently needs unfurnished accommodation; preferably within or near this borough; highest references. Write: 88 Roding Lane South, Ilford, or telephone Wanstead 1597. C.615

Caravan wanted. If you have, or know of, a caravan at a low reasonable price (any make or year), suitable for a single pastor to live in, please contact Pastor M. Ricci, 102 Fairmile Road, Christchurch, Hants. Thanks. C.619

SITUATIONS VACANT

Housekeeper required for Elim Bible College, London. Apply to Mrs. J. T. Bradley, 30 Clarence Avenue, Clapham Park, London, S.W.4.

Assistant required for Eventide Home at Eastbourne. Write giving full particulars, including age and experience, to Miss P. Bavington, 12 College Road, Eastbourne.

Young lady (16 to 18), preferably (but not necessarily) with previous office experience, required for Headquarters offices. Apply in own handwriting, giving full particulars and stating age, to The Secretary, Elim Headquarters, 20 Clarence Avenue, Clapham Park, London, S.W.4. C.607

BIRTH

Handley.—On November 11th, to Mr. and Mrs. J. Handley, Sheffield, God's precious gift of a daughter, Jacqueline, a sister for Timothy and Robert.

DEDICATION

Britton.—On November 10th, at Eim Church, Colne; Sian Ceridwen, daughter of Pastor and Mrs. W. G. Britton; dedicated by Mr. W. Duxbury (Methodist local preacher).

WITH CHRIST

Brock.—On November 21st, Herbert Brock, Swindon, aged 64, beloved father of Mrs. P. Cowdery, of Blackheath. Officiating minister at funeral, Rev. Whittal (Swindon).

Thomas.—On November 28th, Mrs. Florence Edith Thomas, aged 63 years, of Westcliff-on-Sea. Officiating minister at funeral, George Backhouse.

THE ELIM YEAR BOOK FOR 1958 IS NOW READY, PRICE 1/6 (BY POST 1/8). OBTAINABLE FROM ELIM PUBLISHING CO. LTD., CLAPHAM CRESCENT, LONDON, S.W.4.

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